

4  
FEDERATION

NOVEMBER 1960

news



*Epie Castro (Philippines), Rena Karefa-Smart (Sierra Leone), John Deschner (USA), D. T. Niles (Ceylon)*

# THESSALONIKI

*His Excellency Augustus Theologitis, Minister of Northern Greece, and Valdo Galland welcome Modupe Oduyoye (Nigeria) and Jacques Gbenou (Dahomey) to the reception for the General Committee*





## *Dear readers :*

Two months have passed since our General Committee meeting in Thessaloniki, Greece, but I still find it difficult to set down in an orderly way all its decisions and my own impressions. Perhaps one reason is that we were all rather tired after more than two weeks of intensive work at the Strasbourg conference on the Life and Mission of the Church. Tired, but also immensely enriched, which explains to a large extent why this General Committee did such good work.

First a few words about Thessaloniki. We were in Greece, though Anatolia College looked so American. This beautiful college, on the hills some miles out of the city, with a fine view of the gulf and, on clear days, of Mount Olympus, was ideal for a General Committee. The gentle breeze from the sea which we had almost every day made the heat quite bearable. It is impossible to describe how wonderfully well we were fed: only those who were allergic to watermelon complained! Our meeting hall, except on some exceptionally hot evenings, was comfortable; the chapel, with its view of the sea and the countryside, was just what we needed, and we shall never be able adequately to thank the Greek students for all their practical help. I should add that all General Committee members were delighted with the beautiful Greek handicrafts, and only sorry not to be able to buy more of the skirts, shirts, jewelry, and toys which were on sale on the premises.

### *Our confrontation with Orthodoxy*

One purpose of this General Committee meeting was to produce a real confrontation of the Federation with Orthodoxy, and this was achieved. On the program there was a panel presentation by the various Orthodox churches and student Movements, a lecture on the Orthodox Church by Father Cotsonis, chaplain to the King of Greece and a well-known Greek theologian, and an introduction to the Holy Liturgy by Christopher King, representative of the World Council of Churches in Athens and a long-time friend of the Greek Church. On Sunday, August 14, the General Committee attended the celebration of the Holy Liturgy in the Cathedral of St. Sophia in Thessaloniki, presided over by His All-Holiness Panteleimon, Metropolitan of Thessaloniki. We were impressed by the beauty of the service, especially the singing of the choir, and by the Metropolitan's powerful delivery of the sermon (even though few of us understood Greek), and many of us came to understand for the first time the riches, theological and spiritual,

of the Liturgy itself, and to feel almost physically the natural but profound devotion of the Greek people.

In the afternoon we divided into small groups to visit several Greek villages. This was another unforgettable experience. I remember myself how amazing it was to be welcomed by the whole population of a village of two or three thousand, led by the mayor and the priest. We then joined in a joyful and disorderly parade to the church for a brief service: the choir did not sing very well, the children were a bit noisy, but here was a whole community worshipping together with a spontaneity which is so often lacking in Protestant churches. We were then taken to the *agora* (not some remarkable ruin of ancient Greece, but simply the square in front of a little inn with the mayor's office on the first floor) where we chatted together and joined in Greek folk dances. Finally we completed the afternoon by visiting different families in groups of five or six. Conversation was a bit difficult, but everywhere someone knew a few words of English, French, or German.

I have emphasized these experiences because through them our long-felt but always frustrated desire to overcome the barrier between Orthodox and Protestant in our ecumenical fellowship has been partly satisfied. I do not mean that all obstacles have disappeared. Bitterness remains here and there, for instance among the Orthodox of Middle Eastern countries where Protestant churches for so long practised a systematic proselytism among the Orthodox, which is now continued by the sects. It was striking, however, that disagreement between Protestant and Orthodox members of the General Committee never led to a split decision on a resolution. I think there was joint recognition at both Strasbourg and Thessaloniki that, in spite of our differences, we are bound together by God's will, whether we like it or not, and that God has given us a real possibility to work together.

### *The Middle East*

At this General Committee there were a good number of Orthodox and a few Protestant delegates from Middle Eastern countries, perhaps the largest group in a Federation meeting since the epoch-making General Committee in Prinkipo in 1911. Unless the international situation again deteriorates, the Federation will be able to move ahead in this area as it has since the war, first in Asia, then in Latin America, and then in Africa. Plans have been made for a series of national and regional meetings on the Life and Mission of the Church. Efforts are being made to appoint a Federation Secretary for this area, perhaps jointly with the Youth Department of the World Council of Churches. It is also significant that Father Hazim, a well-known leader of the Orthodox youth and student movement of Lebanon, was elected one of the Vice-Chairmen of the Federation. I believe this is the first time an Orthodox priest has served as a Federation Officer, and it is certainly the first time we have had a representative of the Middle East.



We have already received a great deal from Father Hazim, who was a chaplain at both Strasbourg and Thessaloniki, and we expect much from his leadership in the future.

### *New leadership*

In fact, the many changes in leadership initiated at Thessaloniki mark it as a turning-point in the Federation's life. We now have a new Chairman, three new Vice-Chairmen, new General Secretaries, although they were already WSCF Officers, and one new Treasurer. Philip Potter, former Secretary of the Jamaican SCM, the British SCM, and the Youth Department of the World Council of Churches, now Secretary for Africa and the West Indies of the Methodist Missionary Society of Great Britain, succeeds D. T. Niles as Chairman. His wide ecumenical experience, his vast culture, and his rooting in the Federation make him a natural leader. The Vice-Chairmen are Burgess Carr, a theological student in Liberia (at last we have a real student among the Officers !), Professor Takenaka of Japan, one of the bright stars among the Strasbourg speakers, and Father Hazim. Valdo Galland was unanimously elected General Secretary, and it is with great joy that I see him take this succession, which I dare not call apostolic ! I shall carry on until the spring so Valdo can have a little rest and study before taking over, and before I myself go to the World Council of Churches. May I take this opportunity to say what a joy and unique privilege it has been to serve as a member of the WSCF staff since 1945. These have been years of constant enrichment for me, and while I believe it was time after fifteen years to make room for a new generation, I resigned with the feeling that I was giving up what Visser 't Hooft once told me was the most beautiful job in the world. My thanks to you all ! As Associate General Secretary, Elisabeth Adler, until now a Vice-Chairman, will provide not only the feminine touch but also wide experience, especially in the socialist countries, from one of which she comes. Henry Hetland of the USA, Executive Secretary of the Division of College and University Work of the National Lutheran Council, and I myself (certainly not at my own request, though it will of course be a joy for me to remain in close touch with the life of the Federation) will serve as Treasurers.

The six members-at-large come from a wide variety of backgrounds : Soritua Nababan, graduate student of Indonesia ; 'Bola Ige of Nigeria, who is finishing his law studies in London ; Edir Cardoso of Brazil, now General Secretary of the SCM in Uruguay ; Bruce Rigdon, a student at Yale Divinity School, USA ; Nancy Bell, a school teacher in New Zealand, and Risto Lehtonen, General Secretary of the Finnish SCM. The Federation has a very representative, by and large very young, and especially very new Executive Committee.



*Bible study g*

### *Constitutional changes*

This is excellent, but it certainly was not easy to achieve. The Nominating Committee had to present three different slates before a vote could be taken. Obviously we shall have to continue to work towards a more satisfactory procedure for electing the Executive Committee, even though new rules have just been adopted. The real problem may be that we are still not entirely clear about the nature and function of the General Committee. We tried to make this more precise through amendments to the by-laws, but experience at Thessaloniki has shown that we have not yet reached our goal. The General Committee is still a meeting providing for ecumenical conversation and experience, a committee formulating policy, passing resolutions, etc., and an assembly to which the Executive Committee and staff report. I personally believe that its functions and structure must be reconsidered in light of the fact that the ultimate authority in the Federation lies with its member Movements, which can express their opinion otherwise than in an actual meeting of the General Committee.





General Committee

It is now official that the General Committee will meet only every four years, and the Executive Committee and Officers each twice in the intervening period, two of these meetings to be outside Europe in connection with some other Federation regional or world event. For instance, an Officers' meeting will be held in Western Europe next February, an Executive Committee will meet at the beginning of January 1962 in West Africa, a meeting of the Officers will be held somewhere outside Europe at the end of 1962 or beginning of 1963, and another Executive Committee in Europe later in 1963. The new aims and basis of the Federation you have already seen in the special issue of *Federation News*, which reached you so late precisely because we wished to incorporate in it some of the General Committee decisions. These new aims, which look very different from the previous ones, are actually very similar in substance, but are in a theological language more understandable today and include the emphasis on the Church which was formerly lacking.

## *Commissions and Committees*

What were the other major decisions of the General Committee? I shall not speak here of plans to continue the Life and Mission of the Church program on which Charles Long reports in this same issue. Apart from them, it is very difficult to get a clear picture from the reports of the ten Sections and ten Committees. They produced abundant, and I think in general very valuable and constructive, material, but the staff has much work before it. Perhaps one of the most significant actions was the constitution of a number of Commissions, Consultative Groups, and Standing Committees, on whose purpose and program we shall report in subsequent numbers of *Federation News*. Let me simply name them here and say something about their general significance: Study Commissions on Politics and on Racial Relations; Consultative Group on Foreign Students; Standing Committees on Christian Community and on Ecumenical Assistance; University Teachers, Schools, and Teacher Training Colleges Committees, and some special editorial groups for coming publications.

The creation of these groups reflects, first, a real desire to decentralize the life of the Federation, to provide help for the staff, and to enable national Movements to take a more active share in the common effort. Secondly, they represent a genuine effort to deal more seriously with some of the basic issues which the Federation now faces. Thirdly, they indicate the areas of most vital concern in the Federation today. I personally am very grateful that politics has once again come to the forefront of Federation life. I remember with some nostalgia the days when M. M. Thomas and I worked as secretaries of the first Political Commission created after the war. Everyone will rejoice that at last the Federation is doing something about race. The General Committee produced an excellent report on this theme and agreed upon a program which will keep it alive. In this connection we owe a special debt of gratitude to Rena Karefa-Smart. The plans for publication of the Grey Book on Education to be worked out by an editorial group chaired by Marjorie Reeves, a lecturer at Oxford, show an interest in pursuing the study which has just been initiated, but which is central to such other concerns as work among university teachers, in schools and teacher training colleges, and the ordinary work of Student Christian Movements.

### *The nature of our task*

Finally, I want to say something more about the Standing Committees on Christian Community and Ecumenical Assistance. The General Committee Commission on the Christian Community had a very broad agenda, including problems of Bible study and worship, the relationship between students and leaders in SCMs, the place of the Federation in the ecumenical



movement, and the strategy of student work. It produced an excellent report, but one which poses many questions for further study by the Federation. We have obviously come to a moment in Federation history when we must rethink completely the life, structure, and patterns of work of Student Christian Movements. One stimulus to such a reconsideration is the extremely rapid growth of Christian student work outside of the SCMs — by denominational societies, university chaplains, etc. This reflects a certain lack of confidence among the churches in the ability of the SCM to carry on the Christian mission in the academic world, either because its resources are too limited or its patterns of work unsatisfactory. The former reservation may be justified, especially when universities everywhere are growing at such tremendous speed. Criticism of its methods arises from failure of the SCM to provide students with sacramental life, doctrinal teaching, and pastoral care, and also questions the SCM's ability to demonstrate that it is a living Christian community and not a clique of friends. We must come to some agreement with churches, missionary societies, and other concerned Christian agencies whereby we avoid competition and duplication of effort and maintain the ecumenical witness in the university. But we also need urgently to think about the nature of our task in the light of changed conditions. What does it mean to live as Christians or as Christian communities in a university which is basically secular, in which the technical disciplines are becoming the most important ones, and in which students are coming increasingly from the whole of society and not from a middle or upper class *élite*? When we discover what it means to be a Christian student or teacher, to be a Student Christian Movement, we shall be able to speak more effectively with churches and missionary societies and to work out together with them what we believe to be our God-given mandate.

This calls for a reconsideration of almost everything we have traditionally done, and faces us with one basic dilemma. Should the Federation and its member Movements choose to preserve the riches inherited from sixty-five years of history in order to be a training ground for the ecumenical movement and the churches? Should they, therefore, concentrate on providing a minority of students with a profound spiritual, biblical, theological, and intellectual experience, even if this means losing contact with the rank and file of Christian students? Or should they, on the contrary, consider their task as primarily a missionary one, and make every effort to give the masses of students (and there are masses in many universities today) the possibility of hearing the gospel, a place in which to worship God, and a basic doctrinal education, all this at the expense of that other task of preparing an *élite*. So far we have not made a choice: we have tried to carry on both tasks simultaneously, without too much success in either. It would be easy to say that the SCM deals with the first task, denominational societies with the second. Experience seems to prove this impossible, for when intellectual or theological groups lose contact with society and with the Church, they

fall into sophistication and irrelevancy. We may find the answer in a restructuring of our work which would differentiate more clearly between these two tasks, while recognizing their interdependence.

### *Leadership for young Movements*

The decisions made with regard to Ecumenical (formerly Mutual) Assistance are even more far reaching. I have often said in these newsletters that the Federation is in danger of becoming a missionary-sending agency. However, our Program of Mutual Assistance has for years fallen far short of meeting the needs of younger national Movements, even though it has certainly been better organized since Elizabeth Bridston took over, and has steadily increased in size, thanks to the generosity of student Movements, churches, and missionary societies, especially in North America. If the problem were only one of finding money, it would form part of the chronic difficulty of any Christian organization. But young Movements in their early stages need not only financial help but also personnel. While the Federation regional programs in Asia, Africa, and Latin America have been centred around leadership training, it will be years before many of the smaller Movements can rely on indigenous leadership, and they naturally turn to the Federation for help.

It was against this background that the General Committee undertook a very serious and possibly epoch-making study of the task ahead of us. It recognized that the Federation needs a much more systematic and thorough approach to its responsibility to provide adequate leadership for Christian witness in the academic world, especially in areas where this work is in its early stages and where there is a scarcity of local personnel. It also recognized that a much more thorough analysis must be made of the needs of both Student Christian Movements and of universities and schools. This survey must be followed by efforts to find the necessary resources, to select the personnel needed, to train them, and once they are on the job, to provide them with continuing pastoral help, whenever the local SCM or church is not yet in a position to give it. It goes without saying that no personnel would be sent without the agreement of the local SCM, or, where no SCM yet exists, of the church, and that the work of all such personnel would be under the exclusive control of local or national committees. It was felt that a prerequisite for this approach was the appointment of a Secretary, with both SCM and pastoral experience, who in co-operation with other members of staff, would select and train personnel, and assume special responsibility for the pastoral aspect of the program.

At present this is just a statement of policy, and before it can be implemented money and the right man must be found. But there is no doubt that the Federation has taken a new step which will make even more acute the





Old and the new : Valdo Galland (new General Secretary), D. T. Niles (former Chairman), Elisabeth (new Associate General Secretary), Philippe Maury (former General Secretary), Philip Potter (new Chairman)



Mauricio López (WSCF Secretary for Latin America) and Father Hazim (Lebanon, new Vice-Chairman)



Fr. Holiness Panteleimon, Metropolitan of Thessaloniki, with members of the Executive Committee

Greek dancers  
and members  
of the  
Committee



question raised above : are we in danger of becoming a missionary-sending society ? However, I think I would re-word it : since, if we are to fulfil our missionary and ecumenical obligation, we are compelled by the present situation to recruit and send out personnel, how can we in so doing preserve our character as a Federation of Student Christian Movements ?

I think that we owe a debt of gratitude to our retiring Chairman, D. T. Niles, who took the initiative in this important policy decision. It has been a great gift to have as Chairman at this turning-point in Federation history the man who was also Executive Secretary of the East Asia Christian Conference. I want also to say, both for myself and on behalf of the whole Federation, how immensely grateful we are for everything D. T. has brought and meant to the Federation during the seven and a half years he has been its Chairman. We look forward to his continuing counsel.

### *Finance*

I hesitate to mention the constant headache of a General Secretary — finance. However, I must say that we are in a rather difficult position at the present time. It became obvious at Thessaloniki that we simply cannot continue to rely on earmarked contributions, in the form of either money or personnel, for such essential things as staff. When, for example, a Secretary given to us for some special purpose by a church or missionary body leaves the staff, his particular assignment has to be discontinued, unless some other body offers an equally competent person, which is really expecting too much. As a result, we were compelled at Thessaloniki to cut our staff, even while maintaining our budget at the same level. We simply lost Ed Dirks, Charles Long, Bob Bates, and to a certain extent Frank Engel, whose services had been made available through earmarked contributions. The budget for our Africa Secretary is still entirely covered by earmarked funds. We were compelled to work out a budget which, although providing for a very reduced program of publications, travels, and meetings, still shows a deficit of 31,450 Swiss francs. Unless new and unexpected income is forthcoming, the Officers at the end of February will have to make drastic cuts in travels, meetings, and perhaps even staff. The General Committee recommended that all national Movements make very special efforts to improve this financial situation. New individual givers must be found, the circulation of Federation magazines increased, and national Movements must realize that by simply maintaining their contribution at the same level, they are putting the Federation in a difficult position at a time of continually increasing costs. Unless substantial new resources are found for the ordinary budget, we must foresee a serious curtailment of the Federation's program, probably through giving up work in one of those regions in which it has been begun in the last decade, since it seems impossible to reduce further the number of staff members without regional assignments.



## *Staff*

This leads me to speak about the staff, which is now reduced to seven, plus Frank Glendenning who is part-time Secretary for Schools. These are : Valdo Galland, General Secretary ; Elisabeth Adler, Associate General Secretary ; Kentaro Shiozuki, who was already on the staff and has taken over the Asian portfolio formerly held jointly by Frank Engel and Bob Bates ; Inga-Brita Castrén, who will carry on her work for Africa until the end of 1961, with the hope that an African can be found to succeed her ; Mauricio López, who will continue at least until 1962 as Secretary for Latin America ; and one newcomer, Martin Conway of Great Britain, still a student but currently on the staff of the British SCM, who will join the staff with special responsibility for study, and particularly LMC studies, in the middle of 1961. We hope in addition to secure a full-time Secretary for work in North America. For ten years the Federation has discriminated scandalously against North America. Although the USA and Canada have been visited every year by Federation staff, most of these visits were devoted to purely administrative work and negotiations with church or missionary bodies. Moreover, North America is so large that even a one-year visit would hardly scratch the surface. In addition, we can no longer ask our American Movement to continue to carry the burden of administering Federation finances in North America, as it has done since 1945, and unless we find a Secretary for North America, we may be threatened with financial paralysis. I hope that we shall soon be able to propose an appointment. As I have said, there is a plan to appoint a Secretary for Ecumenical Assistance when special funds have been found ; and we also hope to appoint jointly with the East Asia Christian Conference a Secretary for work with university teachers in Asia. For such a specialized appointment the principle of earmarking is much less dangerous, though not entirely satisfactory.

## *The impact of Africa*

This newsletter is already far too long, but I must mention one more aspect of the General Committee. It was a large gathering and more representative of the Middle East, Asia, Africa, and Latin America, than any held in the past. But most striking was the impact of Africa, sometimes very noisy indeed, with other delegates thoroughly enjoying the passionate outbursts of African delegates on this or that item of the agenda. We all had the feeling that we were witnessing not only the political but also the ecumenical birth of a new continent. We saw at Thessaloniki much more clearly than ever before just how much Africa has to give to the Federation.

With my best greetings,

Yours sincerely,

PHILIPPE MAURY

# STRASBOURG

*We live not in a static world of fixed dimensions but in an expanding universe. The dominant fact of our twentieth-century existence is the immeasurable and constantly accelerating increase of knowledge, and the continuous transformation of human life through that knowledge...*

*There are of course vast areas of population as yet only superficially touched by this change, but it gathers momentum every year, and has become a decisive factor in the future of the human race. Day to day more and more people are engulfed in the vortex of new modes of experience, and are learning to see the world and their own place in it with eyes very different from those of earlier generations.*

*Very few among the orthodox of all schools of Christian thought seem to me to be awake to this fundamental reality of change. In the foreign missionary era it was an obvious and inescapable necessity that a missionary, in order to fulfil his spiritual calling, must spend long years in the secular task of mastering a strange language. It was also recognized, though less widely, that the Christian faith must strike its roots in alien cultures, and that consequently the missionary movement needed the help of great orientalists, of whom there were too few. Today we have to make our reckoning with a process of planned and accelerating change that is transforming the very nature of human life and experience.*

*In the discussion of religious beliefs it is commonly assumed that what is under discussion is a purely theological issue ; that the question is whether certain beliefs are affirmed or denied. It is forgotten that these beliefs can only be expressed, not merely in a particular language, but in a particular set of unspoken presuppositions, which we may call a conceptual framework. If the basic experience of men, their ways of apprehending and feeling about the world, undergo a change, then the traditional expressions of conscious beliefs must also change, if they are to continue to be understood. In the world, as it is today, there can be no future for the proclamation of the Christian message unless it is accompanied by an intellectual effort of understanding and interpretation, consciously undertaken and far surpassing in scope and difficulty the great linguistic achievements of the foreign missionary period.*

*J. H. Oldham writing on the 50th anniversary of the International Missionary Conference, 1910.*





# 1960

*General Committee welcomed by the Protestant community of Oberseebach*

CHARLES LONG

STRASBOURG — *Where is it?* Somewhere in the middle of the rainy season on the cold side of France. There is a fine old cathedral leaning against the grey skies, winding canals, and tree-lined avenues. The university consists, apparently, of two or three Protestant professors and a number of large buildings, some mediaeval and some very modern, placed at twenty-minute intervals from one another on the eastern side of town. One of the modern ones, the School of Engineering, was our centre of operations for plenary sessions and group discussions. Most of us ate and slept in two new dormitories about a mile away, although a few of the leaders were kept uncontaminated by the world in separate accommodations at the Protestant School of Theology. Physical arrangements would have been better if there had not been, just before the conference opened, a fire in the cafeteria we had planned to use. It was necessary to move suddenly to another, smaller place, further away, and to stand longer in line.

Strasbourg has not only a cathedral but several other churches of historical interest, including one where John Calvin was once the pastor and another where Albert Schweitzer gave his famous Bach organ recitals. For our own services of worship we were guests at different times of St. Guillaume's Church (Lutheran), dedicated to a fellow who, as an act of penance, kept his armour on for years and years, as did some of the members of our conference, and St. Paul's Church (Reformed), a huge place built by the Kaiser for the spiritual welfare of German occupation troops after the war of 1870. The chancel of St. Paul's is a broad stage, in the centre of which is planted a massive wooden cross at least twenty feet high pointing up to magnificent new stained glass windows. Their symbolism seemed to speak with increasing clarity to the problems we had come together to discuss.

*What kind of conference?*

The word "conference" is too pale and carries very different connotations in different parts of the world. To begin with, this was a spectacle and an experience of the rich diversity (and behind this the miracle of unity) of the



Church of Jesus Christ. In some countries any interdenominational occasion is called "ecumenical". At Strasbourg we found ourselves in a truly ecumenical assembly. What a variety of dress, cultures, languages, and churches! Among the 600 participants were delegates from eighty countries, making it in this respect the most widely representative student conference ever held under Christian auspices. Equally important was the active participation, both as leaders and as ordinary members, of delegations from such countries as Poland and Czechoslovakia, others from conservative evangelical churches normally related to IVF, and a keen group of Roman Catholic friends, most of whom were fraternal delegates from Pax Romana. The majority of the participants were selected through member Movements of WSCF, but there were also delegations or individual observers sent by a number of other international Christian organizations, notably the YMCA, the YWCA, and the Youth Department of the World Council of Churches. There were students of all kinds, SCM staff, student pastors, missionaries, and professors, Coptic Christians from Egypt and Anglicans from Hong Kong, an inter-racial group from South Africa and revolutionaries from Cuba.

Such a wonderful mixture, where everyone found himself in a minority, produced a variety of unprogrammed ecumenical discoveries which for many overshadowed the main events. The dialogue between Roman Catholics and Protestants, the common search for ways of reconciliation between Koreans and Japanese, Dutch and Indonesians, Cubans and North Americans, Eastern and Western Europeans, such conversations went on throughout the conference and may still prove to be the most important things that happened there.





*Karl Barth, with Burgess Carr  
(Liberia) and Ken Shiozaki (Japan)*

*Hans Hoekendijk (Netherlands)*

*Part of the procession to the  
opening service*

*Fanni Jones leads the conference  
in song : Wim Montolalu, Diana  
Ralutangi, and Soritua Nababan  
(all Indonesia)*



Strasbourg, however, was not primarily intended as a spectacle or representative assembly or a meeting place for Christians separated by national conflicts. It was organized to be a temporary school, a "teaching conference", an audience gathered from the four corners of the earth to hear lectures delivered by men internationally recognized as experts in their fields. In this connection it is important to emphasize again that this conference was not an isolated event ; it was not intended to be a complete and well-balanced program in itself, but only one element — though a major one — in a seven-year program involving students on every continent, one method of study — though indispensable to the success of other methods — in a world-wide search for new understanding of the life and mission of the Church.

No university depends exclusively on one educational method, but seeks a balance and co-ordination of different ways to learning. There is a time for private reading, research, and reflection, and a time for discussion and testing of ideas with one's friends and tutors ; there is a time for controlled experimentation and, inevitably, a time to listen to one's professors. The emphasis at Strasbourg was on the last method. It was a time to listen to lectures (and sermons), thirty-two of them in a little over two weeks. Students were as impatient with this method of teaching and were as critical of their teachers as students usually are. And if lectures were the whole of Strasbourg or the whole of our LMC study, we might well question what good could come out of it. The Strasbourg program might appear unbalanced, unless it is seen in the context of Bible study, reading, discussion, and experimentation concerning the life and mission of the Church, as it has been going on for two years in the Student Movements from which Strasbourg participants came, and as it will continue to go on, in new ways, now that the conference is over.

Neither were lectures the whole of the conference. Besides the informal personal contacts already mentioned, the conference spent fully half of its time in small group discussions. Groups were organized in two ways : seminar groups, which met six times, were composed of students interested in further study of particular subjects or issues under the guidance of two or more experts ; tutorial groups, which met nearly every evening, were small in size, and intended to give students themselves a chance to discuss and find out the implications of what had been said on the platform. Each tutor was as much a pastor as a teacher to the members of his group. Although the effectiveness of all such groups varied widely with the effectiveness and preparation of the leaders chosen, and although it is impossible to generalize about "what happened" in them, it is none the less clear that many students derived more *personal* help here than in any other part of the program. It is also worth noting that the composition of nearly every tutorial group was so diverse as to provide an ecumenical experience in miniature. For

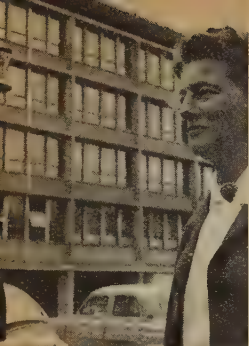


example, one tutorial of fifteen persons, under the leadership of an Australian SCM Secretary, included students from Denmark, Philippines, Chile, USA, Guatemala, Ceylon, Britain, Canada, India, France, and Ghana; they represented Anglican, Methodist, Presbyterian, Roman Catholic, Reformed, Baptist, Evangelical-Lutheran, and three different United Churches. This was typical of all the tutorial groups. It took remarkable leadership to minister to the "pastoral" and "educational" needs of so many unlike people, in an unlikely setting, at the end of a long and sometimes exasperating day.

But to get back to the main tent — to the things that everyone did together at Strasbourg: it is very hard to single out the highlights and any attempt to do so will necessarily be no more than the personal opinion of the writer. Let me admit at once that my most vivid personal memory is of what was going on behind the scenes in the conference office, manned by a multi-cultural, multi-lingual band of volunteers who learned what it means to walk by faith. Sometimes we felt like Mr. H. trying to bring about order in the Congo. Fortunately our crisis had a time limit. We had only to live with it until the closing service. After that it solved itself.

A rather difficult, theological, introductory address by Dick Shaull was followed on the first day by a presentation of Sartre's classic play, *No Exit (Huis Clos)*, by an English group under the direction of Frank Glendenning. The contrast between Christian talk *about* the world and the real agony *of* the world was thus from the beginning the chief underlying tension — one might almost say "anxiety" — of the conference. The play seemed to have a genuine emotional impact on most of the audience. It was one of the few times in our program when the secular world was allowed to speak for itself. As the curtain goes down, one of Sartre's characters faces the others with him in hell, all of whom know they are destined to be each other's torturers for ever, and says, "Well, let's get on with it". That line was picked up and repeated daily as the title of the conference news-sheet. Was it a true symbol of the Strasbourg mood? Anxiety without repentance, resignation without courage? For many of the students from Europe and North America, yes, perhaps. Yes also for some of the middle generation of leaders — the disillusioned post-war generation. But I think it was hardly true of the conference as a whole, for whom "Let's get on with it" signified their impatience with all formal obstacles and their eagerness to *do* what God seemed to be calling them to do.

By general agreement, the outstanding delegations and the ones who apparently derived most from the meeting were those from Latin America and Africa. Each of these regional groups had so much to talk about that they virtually ran sub-conferences of their own throughout the two weeks. Indeed the Latin Americans went on with their private meetings at various conferences, in various European cities, all summer long! Asians and North



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1. *Peter Kreyssig* (YWCA) two of the
2. *Part of the office* Nicolas Yazykoff, M
3. *Dorothee Casalis* ('t Hooft (Netherlan
4. *Father Jérôme Han*
5. *Karl Barth address*
6. *David Paton* (Grea (USA, WSCF), Tr International Missio
7. *A service in St. P*
8. *Henrietta Kirby*, Huis Clos
9. *Henry Hetland* (organizing seminar

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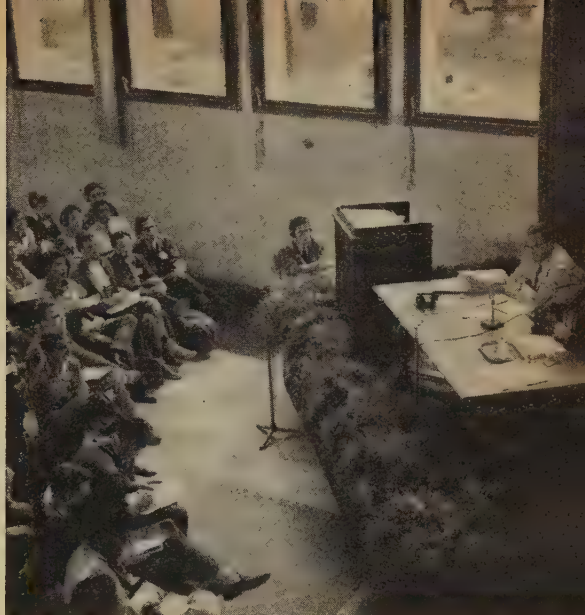


4

Elizabeth Palmer (USA, World  
as  
Farmer, Barbara Thomson,  
(Arrangements) and W.A. Visser  
of Churches)

Niles (Ceylon), Charles Long  
Lesslie Newbigin (Great Britain,

ary Chapman in a scene from  
Lee-Woolf (Great Britain)



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Americans were both strangely silent, almost, it would seem, unresponsive. It may have been the first world Christian conference in modern times when Asia was not in the spotlight. The excitement was all about the crisis and the opportunity in Africa. Again the first day was a clue. Just as D. T. Niles was about to open the conference with prayer, he asked Fanni Jones if she would sing a Negro spiritual. She could not have picked anything more appropriate if she'd had more advance notice. In an utterly silent hall, she sang *Let my people go*. "Go down Moses, Down in Egypt land, Tell old Pharaoh, Let my people go." And not only the students from Africa were moved.

That is something else I shall remember about Strasbourg, the repeated and sometimes passionate demand for *liberation*: liberation from systems and ideologies and narrow confessionalism, into a contemporary, relevant, and meaningful faith in Jesus Christ; liberation from institutionalism, bureaucracy, and programs (of churches and ecumenical organizations alike) into a new "fellowship of the spirit" and the "glorious liberty of the sons of God". Towards the end of the conference speakers stopped talking of missionary or Christian "obedience", as though faithfulness were only a matter of the will; they spoke rather of "liberation" as the keyword to describe both our new life in Christ and the content of the gospel which he sets us free to proclaim to the world. So too, Hans Hoekendijk was received with more enthusiasm than any other lecturer when he called for "desacralized, dereligionized" forms and expressions of Christian faith.

This is not the place to analyse the content of teaching lectures at our teaching conference. The speakers and subjects were more or less according to the outline published in *Federation News* No. 3, 1960. Strasbourg may not have succeeded in convincing everyone that there was a clear ecumenical consensus to which a new generation had only to subscribe. Nevertheless, the conference was a remarkable gathering of most of the contemporary stars in the ecumenical firmament, those who are the prophets and leaders of world-wide Christianity today: Lesslie Newbigin, D. T. Niles, M. M. Thomas, Hans-Ruedi Weber, Kathleen Bliss, to mention a few, and some relatively new voices such as Françoise Florentin, Masao Takenaka, and José Miguez Bonino. A detailed analysis of what was said in the lectures is expected to appear in the first issue of *The Student World* 1961. Here we should note also one or two changes in the program originally announced and an important addition to it.

Jaroslav Pelikan, who was to have given three lectures on historical themes, was prevented from coming by illness in his family. In his place we were able to secure Henri Marrou, a Roman Catholic professor from the Sorbonne, who spoke on "The Mission of the Church in the First Four Centuries", Mikko Juva of Finland, who spoke on "The Reformation:



an Answer to a Challenge", and Hans Hoekendijk of the Netherlands, who spoke of lessons he felt we should learn from modern church history. Three other speakers were unable, at the last moment, to attend, but they were kind enough to send manuscripts of their speeches, which were then duplicated and distributed to the conference. They were: Michael Polanyi of Britain ("The Scientific Revolution"), Jan Mirejowsky of Czechoslovakia ("The Uniqueness of Christ"), and Johannes Hamel of East Germany ("Witness in a Marxist Society"). In addition Elisabeth Adler and Bishop Hanns Lilje made substitute speeches (on the same subjects) for Hamel and Polanyi respectively.

It was an unexpected pleasure to have Karl Barth visit our meeting. It is rumoured that he came to us because D. T. Niles threatened, if he did not, to take 600 students to visit him! The grand old man of European Protestant theology gave generously of his charm and energy, patiently answering questions and giving his views on everything from Creation to Castro, in a plenary session that lasted nearly half a day. Many students were so awed and excited by Barth's presence that an Orthodox friend was led to remark, "But you treat this man with the same reverence we reserve for the Ecumenical Patriarch!" And why not?

On another afternoon we were able to arrange a panel discussion on the Life and Mission of the Church in Africa, a discussion that had particular interest since the first Congo crisis was then at its height. The panel was under the chairmanship of Harry Daniel of India; speakers included Obeng Asamoah of Ghana, W. S. Conradie of South Africa, 'Bola Ige of Nigeria, and Eugène Mallo of Cameroon.

In spite of the number of speeches, participants in the Strasbourg conference did not lack for exercise. Everyone had to walk four or five miles each day to get from one place to another. We also enjoyed together two half-day excursions by bus to nearby points of interest. On the first occasion we were the guests of the Roman Catholic Bishop of Strasbourg on a visit to the ancient pilgrimage centre of St. Odile. On another Sunday afternoon we all travelled north towards the Belgian border to the village of Oberseebach. A stop on the way allowed us to see the new Evangelical Academy, a lay training centre, at Liebfrauenberg. In Oberseebach the Protestant half of the village had been preparing for weeks for our arrival. Old and young appeared in their traditional village costume; we paraded through crowded streets to the new parish hall of the church, where an enormous feast was spread; a number of speeches were made (with some competition from the local brass band), and a real festival was enjoyed by all. Many of the Strasbourg students wore their national costumes, and it is a question whether the resplendent Africans made more impression on the rural French or the charming children on the visitors from abroad. That evening another speech

was scheduled, but we got back to Strasbourg quite late, tired and happy, and some of us wondered whether it was fair to the speaker to ask him to try to keep such an audience awake. Surprisingly the whole day was so relaxing that we were prepared to listen with greater attentiveness than if we had not left the city at all.

In conclusion, what did Strasbourg have to say? In a formal sense it had nothing to say, since there was neither time nor procedures available for drafting resolutions or a Message. On the other hand, certain important themes did emerge in the reaction of both students and leaders to present forms of the life and mission of the Church. The General Committee meeting in Greece a month afterwards drafted a circular letter concerning Strasbourg and the future of the LMC program, addressed to churches, missionary societies, and friends of the Federation. This letter said in part:

"Most of us were impressed by the sharpness of the present reaction against institutionalism, not only in missionary societies and churches but also in Student Christian Movements and in the Federation itself. It was more than clear from the reaction of the majority of participants in Strasbourg that their criticisms, sometimes so violent that they were quite unfair, proceeded not from any lack of concern for, and sense of membership in, the Church, but from a genuine desire to see its mission carried on more faithfully and effectively. For them the rigidity of organizations and institutions is one of the major, if not the greatest, obstacle to the missionary enterprise of the Church. This is to say that what looked negative in the attitude of a great many of those at Strasbourg about the present forms of the churches' missionary work came out of real love for the Church and conviction about its mission, and from a genuine longing to find new forms in which they could find their place of obedience.

"The note which was probably central throughout the Strasbourg conference was that the *raison d'être* of the Church, or to be more exact, of its vocation, is the world, and that the life of the Church is life for the world. It was constantly stated and affirmed, especially by the students, that our churches, missionary societies, and Student Christian Movements must at all costs re-establish or make more effective contact with the world and enter into a living dialogue with it. Without that there is no possibility of even thinking of mission. It was also emphasized that when we speak of the world, we have to speak of the secular world in its most unpleasant and foreign aspects — hostile ideologies and religions; the world of nationalisms, race divisions, and class structures; the cold war and economic conflicts; the profound intellectual and scientific revolutions which not only transform the face of the earth but also the mind of man; all factors which make the witness and mission of the Church not only difficult but sometimes apparently irrelevant."



A typical student reaction was expressed by Ann Finkle in a report she made to fellow students on her return to the United States :

"The Strasbourg conference's attempt to define the nature and role of the Church was largely, I think, a failure. But out of this attempt at definition, which included an extensive analysis of the Church's present situation, came one positive result : a large-scale destruction of complacency and uninformed optimism regarding where the Church is and where it is going, and the creation of an awareness that our search for ways to renew our life is not an interesting ecclesiastical exercise, but a matter of life and death.

"These are some echoes of that agonizing critical analysis : The church in Europe is near to death, cut off by its preoccupation with the past and its emphasis on the ritualistic, ceremonial aspects of the Christian faith from that continent's struggle to adapt to the life and thought of the mid-twentieth century. In Africa, the results of European colonial policies and American racial discrimination are dealing mortal blows to the young church, which must take its share of the bitter resentment against the 'Christian West' for the Western world's economic exploitation of, political suppression of, and racial discrimination against, the African people. The scandalous division of the Christian Church has been perpetuated in Asia, leaving the Christians there unable to present a united front in the struggle with non-Christian faiths. Behind the Iron Curtain, the Church is captive, mute, a tiny minority, while American Christianity must answer for a vital Christian message obscured by preoccupation with church suppers and fund-raising events, and watered down to the consistency of advice on competent child-raising and confident living.

*John Barton (Canada), Samuel Selvairetnam (Ceylon, a conference chaplain), Milton Dorman (Canada), Beatriz Krauthamer (Argentina), and J. L. Hromadka (Czechoslovakia) outside the conference hall*



"The net result of this continuous, negative evaluation was, for many of us, a headlong plunge into hopelessness. Here we are, a fairly representative segment of the world-wide Church, painfully aware of our divisions, our frequent inability to agree among ourselves, and our personal and corporate weaknesses. And yet the task of renewal would have to be undertaken by ourselves and by others like us.

"It was at this point in our 'paralysis of analysis' that the conception of the Church finding its life in the world, a focal point of emphasis in some formal presentations and informal discussions, began to make sense. If God is really actively present in the world, the world which the Church is called to love and serve, then it is only in the very act of loving and serving the world that the Church will find its reason for being. The Church's preoccupation with its own life has led to a seemingly unbridgeable gulf between what the Church is and what it is called to be — the great gulf between the inbred, institutionalized Church and the world which it exists to serve.

"Truly, a revolution is required of us. New structures are needed to bridge the gulfs, but no blueprints for them were drawn at Strasbourg. There were no formal directives to de-institutionalize the Church, no unanimous resolutions to become a pilgrim people, no easy recipes for cooking up new patterns of obedience. The real result of the conference could not be read in any official consensus report but, for some of us, it consisted of a major change in orientation. Whereas we had come prepared to discover the nature of the life and mission of the Church through an intensive examination of the Church itself, we now found ourselves looking to the world for answers. For if the Strasbourg conference had one central message, it was this: that only when we who are the Church are willing to lose our institutional life in love for and service to the world, will we discover the nature of our true life, our mission, and our Lord."

#### MORE ABOUT STRASBOURG

*The Student World I and II 1961*: a double number containing a thematic summary of major lectures and sermons, in the speakers' own words, arranged under principal issues and themes developed in the program, plus some complete addresses.

*Conference documents*: summary outlines of speeches, in four languages, and copies of illustrated daily bulletin in English and French.

*Lectures and sermons*: full mimeographed texts by Jean Bosc and Franklin Clark Fry (both in English, French, German and Spanish), Françoise Florentin (English and French), Michael Polanyi (English), Jan Mirejowsky (English), and Johannes Hamel (German). Others to be available later.

*Seminar reports*: in mimeographed form.

All documents available from WSCF, 13 rue Calvin, Geneva.



# JESUS CHRIST THE REDEEMER

Summary of a sermon preached at the World Teaching  
Conference at Strasbourg by Professor J. L. Hromadka.

*Christ redeemed us from the curse of the law, having become a curse for us — for it is written, “Cursed be every one who hangs on a tree” — that in Christ Jesus the blessing of Abraham might come upon the Gentiles, that we might receive the promise of the Spirit through faith. (Galatians 3 : 13-14)*

## *Are we sure of Christ?*

Our faith in Christ cannot be taken for granted any more, not even in our nominally Christian churches. We are living in a time of disintegration and we are losing our old way of life : we cease to understand the traditions from which we come ; we see a total change in the world, and the shift of the centre of gravity of our humanity ; unrest, tension, distrust, prejudice, bitterness, and very often also a kind of hysteria are taking hold of the most profound depths of our life. The consequences of the catastrophe of the last war, and the revolutionary changes all over the world have shaken us to the very depths of our hearts, of our human existence. We are facing a very serious question : do we understand at all what we proclaim in our churches ? Do we take seriously the great heritage of the communion of saints since the apostolic age ? Are we capable of grasping the very meaning of our testimony to Jesus Christ the Redeemer ? Who is he, this Jesus of Nazareth ? And what do we mean by the words Redeemer and redemption ? I am not speaking now of those in the world around us, beyond our congregations and organized churches, who may still have some notion of the Christian heritage, but who have ceased to live in real communion with other believers and with Jesus Christ himself. I am speaking of ourselves, we who claim to be witnesses of Jesus Christ and who long for a clear testimony of his redeeming work. Are we really sure of him ? Are we not in danger of keeping him as a mere decoration of our life, of confining him within the bounds of liturgy, or of our calendar, or of our pious words ?

### *Do we communicate Christ?*

There is another very serious question closely connected with the first: do we have the inner resources to make Jesus of Nazareth understandable to the world beyond our churches and any Christian tradition? I know what I am talking about. Every day and every night I must ask myself whether or not I am finding vital, relevant, dynamic words to make the "pagans" in my own country understand what I mean by Jesus Christ and by the words Redeemer and redemption. I very often find myself in an agony of soul when I recognize, not the unbelief of the world, of our atheists or indifferent intellectuals, but my own incapacity to approach other people and to confront them, to challenge them with my testimony to Jesus. I have to question the integrity of my own faith: do I really believe in him, not as an intellectual formula, as a moral convention, but in the most profound depths of my own humanity? Do not take my words as mere oratory: test them as seriously as I myself do in moments of spiritual tension, those moments of deepest inward struggle through which we have to pass in these days.

### *Christ meets us in our sin*

Martin Luther started his Reformation when he realized that we can be liberated from our unbelief, sin, and the curse, just when we find ourselves in the very depths of hopelessness, when we find ourselves in the company of lost sheep and cursed sinners. And it is here that I wish to impress upon you the meaning of the prophetic and apostolic message as I understand it: Jesus of Nazareth meets us not in our moral dignity, security, and personal achievements; he meets us not in our ecclesiastical self-righteousness; he meets us in the abyss of our human depravity, of our hopelessness and despair. He meets us precisely when we realize that we are one with all the sinners, atheists, and sceptics of the world. He goes to the sinners and publicans. He was called a glutton and a drunkard, a friend of tax-collectors and sinners. He was really one of them. He showed his solidarity with them in their guilt, hopelessness, and unbelief. "He redeemed us from the curse of the law having become a curse for us" (Gal. 3: 13). "God made him to be sin who knew no sin, so that in him we might become the righteousness of God" (II Cor. 5: 21). It is a scandal in the life of Christians whenever they try to form a front against anyone, against pagans or atheists, or any others whom they proclaim to be their enemies and adversaries.

### *Christ liberates us*

We are met here in the depths of our corrupted humanity. Jesus of Nazareth is not in heaven, not in the company of self-righteous Christians, in the realm of noble ideas and ideals. He came down to men, to you and to me, to redeem us from our selfishness, from ourselves, from our self-



complacency and sense of dignity. He became a curse for us. This means he came into the uttermost depths of our human life in order to proclaim his solidarity with us, to sit in our midst before the tribunal of God, and by his solidarity to loose the shackles on our hands and feet, on our hearts and minds, to make us really free, liberated, saved from the slavery in which we live, whether we know it or not.

### *Christ breaks down the walls of partition*

But that is not all. We read in our text, "He became a curse for us that in Christ Jesus the blessing of Abraham might come upon the Gentiles". What a revolution in Paul's life! All his pharisaic self-righteousness, all the walls of partition between Jews and Gentiles, all the prejudices and hostility were broken down, and the apostle went his way as a free, redeemed man, beyond the walls of the temple of Jerusalem and all synagogues, to offer what he had received from Jesus of Nazareth to every race, every group, every nation, every class. What a majestic triumph it would be for our faith in Christ if we would meet him where he invites us to come, and where he offers himself unto men! He abhors any so-called Christian front, any Christian crusade, any group of self-complacent Christians, and he invites us to come down where he is, he who was crucified and buried, and who won the victory in the depths of human hopelessness and the curse.

### *Christ redeems us in our sin*

We must forget all our artificial pictures, all our fantasy about the beauty of Jesus. The victory and wonder of redemption take place where he is, on the cross, in the grave. He overcomes death exactly where death seems to triumph. The redemption of Christ is beyond any dogmatic formula, any theological definition, any moral decency, any human ethical standard. It takes place in the depths of our sinful humanity. Only here can we meet one another as brothers, only here can we understand one another and overcome our prejudices and hostilities, and only here is the ever-new beginning of the Church of Christ. Only here can we understand the triumph of his resurrection, and only here can we receive the promise of the Spirit through faith. Here is the inexhaustible source of victorious hope and of everlasting love to all men within the Church and in the world. What a glorious mission for the Church of Christ!

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ROD FRENCH

# LAUSANNE

AT first it looked like the worst kind of ecumenical discoordination which was to bring three international Christian youth and student conferences to Europe all within the space of one month's time. But, whatever the administrative headaches, one very good result was that literally thousands of young people had the chance for serious ecumenical encounter through these three gatherings: Strasbourg, Lausanne, and Hilversum (YMCA). And each of the three had its distinctive ethos, reflecting its sponsoring body and true to its particular mandate.

Gathered in Lausanne was the first European Ecumenical Youth Assembly, meeting under the joint auspices of the Youth Department of the World Council of Churches and the national ecumenical youth councils in Europe. Although this was intended *not* to be a student conference, students did come to Lausanne; perhaps they were a majority. But the number of people from the various professions and from business was conspicuous. And perhaps more decisive, these were young people chosen and prepared by the churches. This meant that always the focus of the Assembly was not on the university in the modern world but on the local church and the local community in the modern world.

The factual story is that about 1,700 young people between the ages of eighteen and thirty were in Lausanne. The churches of Europe from Finland to Portugal and from Iceland to Greece sent unusually large delegations. The German Democratic Republic denied permission to come to the entire delegation, but the Moscow Patriarchate and the Baptist Church in Russia were represented by young, officially delegated observers. And the churches of Poland, Yugoslavia, and Hungary were represented by young people living and working in those countries.

A delegation of observers came from Roman Catholic youth organizations. The bishop of Lausanne, Geneva, and Fribourg invited the Catholic population of Lausanne to attend a mass celebrated on July 13 to invoke God's blessing on the work of the Assembly. And in a more-than-fraternal message to the Assembly he said: "If the Catholic Church does not belong to the World Council of Churches, it nevertheless teaches that all humble





and sincere efforts aiming at the reconciliation of all Christians are the work of the Holy Spirit."

The fullness of the Church is by no means a matter of statistics, but it is important to state one more fact. We may hope that it is a sign of the ecumenical development that this *European* youth assembly was more broadly representative of the Universal Church than the *World* Christian Youth Conference held in Oslo in 1947. Nearly 300 young people from the churches outside Europe took a full place in this Assembly.

### *A new dedication?*

While this was in no traditional sense a student conference, the heart of the Assembly was surely the small study groups which met three times on each of the three themes of the Assembly. And any student of the Christian task in the present situation will find much to think seriously about in the seven-page Findings of the Assembly. These findings were written by delegates, not by staff, and will be published in *The Ecumenical Review*.

There is space now only for a few comments on the life and work of the Assembly. In a way it was all a commentary on Dr. Visser 't Hooft's declaration in his keynote address that "God has not said his last word in and about Europe". Speaking on the first theme, "The task of the European churches in the world situation today", M. M. Thomas pointed in a specific direction when he called upon the delegates not to indulge in nostalgia for the continent's past glories and powers, but to find a new vocation in service to the world. The Assembly's response to this challenge included the following:

... Europeans must recognize that the age of colonialism is over and must proceed more resolutely on their way from domination over the world to service to the world. What we can do is little but important.

The procedures outlined under this point were not so original, but the specific actions taken by certain delegates may signify a great deal about this generation. For example, the 130 members of the Swiss delegation formally pledged themselves to contribute five per cent of their salary for the month of August to an organization which aids regions outside Europe. The Swedish delegation volunteered to forego one meal and to give the cost thereof for a similar purpose. Is this to be seen as the successor to the missionary dedications with which earlier Christian youth conferences were concluded?

*Delegates look at Youth, a new  
letín of the WCC Youth Department*



*Torchlight service  
during visit to a local congregation*







*Saris from Ceylon  
and kilts from Scotland*



*Portrayal of the Assembly theme, "Jesus Christ, the Light  
of the World", by Swiss youth*

### *A Christian venture*

"The task of the churches in a changing European situation" was the formulation of the second theme. The delegates refused to take a unanimous line on any of the so-called European problems, but they strongly endorsed affirmations of this character:

... that the service of reconciliation directly rested in the work of Jesus Christ has none the less a clear political aspect.

... that Christ sets us free to adventure in the search for peace. Here in Lausanne, in the conversations between Christians of East and West, we have made such a venture. Many of us are convinced that such a breaking through of the iron curtains between groups, peoples, and ideologies in ventures for peace is Christian, even at the risk of arousing suspicion and experiencing isolation.

It is too simple to speak of a non-political generation. Lausanne showed us rather a simultaneous acceptance of the Christian gospel and of the consequent responsibility to be obedient in today's world, but very few Christian young people see concretely the connection between the two. And how much help are they getting from our youth and student programs?

### *"The renewal, mission, and unity of the local church"*

Whether one reads *Time* magazine or the *Ecumenical Press Service*, he knows that the Assembly truly came alive on the third theme, "The renewal, mission, and unity of the local church". The preparatory committee had seen the importance of this theme. As one of the speakers said, "the whole ecumenical hubbub" receives its test and its fulfilment in "the everyday world and the local church". The Assembly saw that to be true and said so in a quite impressive way in the Findings.

But what happened in the life of the Assembly itself under this theme was that the conference broke wide open on the question of unity under the "classic" terms of the intercommunion problem. Every person present

— and some others as well — will have a version of the happenings of those days and of their sequence. What is important is that some 1,000 young people gathered at a church some distance from the Assembly building and at a time outside the Assembly program to share in a service of Holy Communion — and they did so as persons fully committed to the churches from which they came and with a strong sense of fellowship with those delegates prevented by conscience from participating.

These were not church youth who regard the ecumenical movement as a means of by-passing their denominations or their local churches, but as a way to their renewal. Lausanne was the fruit of years of careful youth and student work.

Some will say that this service should have been resisted with greater firmness because it implies a unity more thorough-going than actually obtains, and allows an experience across divisions which are not truly overcome. Some will say that a service of repentance is more true to the situation in the churches and even more ecumenically creative through the pain and dissatisfaction which it brings.

Over against this we must put the fact that there is an increasing generation in the churches who have been taught and who believe that the given unity of the Church is more real and more imperious than anything which divides us, and in the life and worship and thinking and Bible study of Lausanne they had a convincing experience of this fact. In our thinking about the question of Holy Communion in ecumenical conferences, we must no longer think of them as isolated events involving individual Christians; they have a setting in the increasingly broad range of common life and thought and witness in the ecumenical movement, and their participants come as informed and committed church members. What, then, is the status of such an Assembly?

Our predecessors in ecumenical youth and student work have done their work well. Lausanne was a testimony to them and to their Lord and ours.

#### *Plenary session*





# A Declaration of Christian Intention

*In the May issue of Federation News, we published an article by Herluf Jensen, General Secretary of the National Student Christian Federation in the USA, on the "sit-ins" by students, both Negro and white, which have been directed towards achieving desegregation of lunch counters in large department, variety, and drug stores, and of public libraries, art museums and galleries, public parks, and other facilities in which discrimination is still practised.*

*The following is an extract from a statement on "Students and Segregation" adopted at the General Assembly of the NSCF held in September :*

As a national federation of Student Christian Movements and denominational college work and missionary agencies, we pledge :

1. to give the racial frontier of the Christian world mission high priority in our life together ;
2. to do everything in our power to achieve integration in our churches and in our communities by the quickest and most effective means ;
3. to give all possible support to those who express their concern for racial equality through participation in the student non-violent movement, and to support, help, and if necessary to defend, those students who participate in its activities.

To begin to make good on this pledge, we call upon all the Student Christian Movements affiliated with the National Student Christian Federation and the more than three thousand campus student groups affiliated with them :

1. to acquaint themselves as thoroughly as possible with the philosophy, purpose, objectives, methods, and activities of the student non-violent movement<sup>1</sup> ;
2. to establish on as many campuses as possible "Study and Involvement" groups (composed preferably on an interconfessional, international, and interracial basis), which will undertake to be a source of information and knowledge of the student non-violent movement and of local discriminatory practices (e.g. in housing, dining, and recreational facilities, in college admissions policies) and which will engage in activities designed to end such practices ;
3. to manifest the racial inclusiveness of the Church within their national Student Christian Movement and their campus student Christian groups. This means that if their group is not now racially inclusive, a serious examination as to the reasons should be undertaken. In some cases, and not in the South only, such an examination may uncover facts about segregationist history and discriminatory practices of both their churches and their academic institutions. It may also mean that some campus student Christian groups will need to engage more heavily in intercollegiate activity in order to establish lively interracial relationships ;
4. to study and take action upon those measures which will achieve the end of segregation in the churches ;
5. to support financially the Legal Aid and Scholarship Fund of the National Student Christian Federation, whereby they can give emergency

<sup>1</sup> For further information write Student Non-Violent Coordinating Committee, 208 Auburn Avenue, N.E., Atlanta 3, Georgia, USA.

aid to students, as well as assistance to students arrested and/or expelled because of their involvement in the student non-violent movement ;

6. to encourage Christian students to join in the activities of the student non-violent movement in centres where demonstrations are taking place, to initiate and establish direct social action groups where such do not exist, and to develop an atmosphere in which students are free to participate ;

7. to work insofar as possible with secular organizations holding, and working for, the same racial principles.

As the National Student Christian Federation we propose

1. to continue to be a source of information concerning the activities of the student non-violent movement and to call attention to other existing information sources ;

2. to continue to raise funds for legal aid, emergency assistance, and scholarship purposes, with which we will continue to assist students who may be in need of this kind of help ;

3. to accept the status of full membership in the Temporary Student Non-Violent Coordinating Committee, requesting that the Committee, at the time of its October conference, consider how the NSCF may support more fully and participate more responsibly within the life of the continuing committee. . .

As members of the churches and active participants in our local congregations, we ask all the congregations of our churches :

1. Now to determine, if they have not already done so, and to make it known (even by paid advertisement in local newspapers if necessary), that their worship services are open for any, irrespective of race, who will come sincerely and devoutly to worship the God revealed in Jesus Christ ;

2. Now to fix the date, if they have not already done so, when they will entertain applications for membership from persons of all races who by reason of faith in Jesus Christ sincerely seek such membership ;

3. Now to open the auxiliary activities and facilities — Sunday schools, released time religious education program, vacation church schools, etc. — to all persons irrespective of race ;

4. Now to register publicly their support for the cause of equal economic opportunity for all races, for racial freedom and dignity, and for democratic equality and justice for all, by indicating to their city, county, and state governments, to their local and state human relations councils, to merchants in their communities, that they will support those actions which seek the quick end of all segregation law and custom from schools, public facilities, business establishments, housing, labour unions, and employment practices.

We know that, of some congregations, we ask much. We know that we who ask are of no special virtue and that in various ways we are all involved in separating man from man and Christian from Christian. Nevertheless we are deeply persuaded of what we say about segregation in the churches, and we are bound to add that the matter is terribly urgent. We believe that it is God's will, and not simply ours, that segregation in the churches must be ended. The requests for open church membership are coming now and will increase, and there is no Christian reason whatever for attempting to exclude Christians from any congregation on the basis of race. Let the Church *be* the Church.

# DERATION AROUND THE WORLD



## SOUTH AFRICA

*Extracts from an article on "The Rhodes University SCA" in Wekroep, magazine of the South African SCA :*

Our aim is to "make Jesus King", but there are among our members many different starting points ... We have tried to start prayer "cells" in every residence. Naturally these "cells" serve a two-fold purpose: (a) they provide discipline and enrichment in our Christian lives; and (b) by prayer circulars we try to keep in contact with each cell ... On two mornings a week these cells meet in our SCA "hut" for combined prayer ...

Each year we hold a symposium where such questions as "What is man?" or "What is death?" are dealt with from both Christian and non-Christian points of view. Further, on each Sunday afternoon our "hut" is filled with about 100 students for "afternoon fellowship" when many other problems are dealt with, by men who are also able to leave a spiritual challenge ...

Every Saturday evening sees the "hut" filled again, usually by Christian students, for an "evening fellowship". Here we are mainly concerned with bringing folk into a living and vital relationship with their God ...

But no Christian can live without being fed on the Living Word. It is so easy for university life to be either the place of the making and moulding of our characters or the place of the crashing of our ideals and personalities. And no character can be moulded except it be shaped to a great ideal, and no ideal is as great as the teaching of Christ. Then we study the Word of God, in order to know this great ideal and in prayer we draw on his power to put it into effect. Bible study groups meet for

this purpose in most of the houses, and their influence can never be estimated.

There is, however, a vital need for "Christianity in practice" ... This finds its expression here in our very young SVM branch, which takes folk into the Coloured and African locations with wayside Sunday schools, to the old-age hospital to visit and hold services, to the orphanages to play with the children or to work at painting and renovating, to mention a few of the varied activities.

When all this has been said, we still hang our heads in shame, for so little is being done, and there is so much to be done, but we also lift our hearts in prayer, that more may come to share in the great task, and that those who do love the Lord will bear a bold and unashamed testimony. And we ask your prayers ...

## DAKAR

*Extract from a letter of Prince Théophile, president of the Protestant student group in the University of Dakar :*

During the Week of Prayer for Christian Unity two parish meetings of Protestants and Catholics were organized, one in the home of a Protestant professor, another in the home of a Catholic, and in these our students took part. The third Catholic-Protestant meeting was a typical student one, held in the *Centre Cultural des Dominicains*. It is unnecessary to emphasize the very Christian and fraternal atmosphere of this meeting, where each could say without exaggeration that he felt really at home.

With the assistance of CIMADE, we were able to hear Madeleine Barot of the World Council of Churches speak on "The Evolution of Women through-



out the World", during her brief visit to Dakar.

Several study meetings have been held on the following themes: "Nationalism and Thrift", "Nationalism and Islam", and "Nationalism and Christianity". We have also participated in a study circle organized by the *Amis du Père Teilhard de Chardin*, which met three times to make a scientific critique of his work, and to hear several speakers.

While time has not permitted us to do more, one thing is certain: the group in Dakar is full of good will and works very seriously when it can. Our numbers have been increased recently by several students from the Cameroon, and also little by little some non-Protestant students are beginning to take part in our meetings.

### IRAN

*Extracts from a letter from Durwood Busse about plans for follow-up of the Strasbourg Conference:*

Plans are in readiness for the gathering of twenty to twenty-five university Christian students from throughout Iran. They will be engaged in Bible study on basics of the Christian faith, panel discussions on the life and witness of the Christian within the university community, and several highly respected Iranian university professors (non-Christians) will speak on the role of the student in the changing society of Iran.

We have been privileged since the Strasbourg conference to have visits from Dr. Richard Shaull, Mr. Ian Bennett, and the three Pakistani delegates. An invitation has been extended for one or two Iranian Christians to attend the Lahore conference at Christmas time. We are following this up by contacting an Iranian student who is studying in Bangalore, and we are also in conversation with a very capable person in the Iranian Ministry of Education and a part-time staff member at the Alborz Foundation, since she plans to be in Pakistan and India this winter.

It is good to hear of the renewed interest within the WSCF General Committee for the Christian witness among students in Muslim lands. We

hope that the possibility for a WSCF Secretary in this area can soon become reality.

### UNITED ARAB REPUBLIC

*Extracts from a letter from the President of the Student Christian Association at the American University, Cairo:*

I am sure you would like to hear about our activities at the university. Our Association is made up of 25 members who have an elected committee of four, responsible for planning the program and different activities of the Association... Although our activities are rather limited, we manage to have a weekly meeting on Tuesdays at noon. These are led by the members of the group and usually we have an outside speaker, bringing to us God's message, which is preceded by hymn singing, choruses, etc... Occasionally we have outings to different places where we share together wonderful times of fellowship. We have just started our second semester and have in mind many plans which we hope through God's help to be able to fulfil. We are rather interested and excited about the Strasbourg conference, and we would like to know more about it, and hope that one or two of us may be able to represent our Student Association.

### PHILIPPINES

*Extracts from a letter from David Sobrepeña, General Secretary of the Philippines SCM:*

Our SCM organizational work is still going on. We have just developed three new SCM groups and have re-organized some of those in and around Manila during the past month. We also have been having a series of leadership meetings for our new officers here in the city, and we are preparing for the Inaugural Assembly (of the national SCM) which is to be held this coming December... The Inter-Church Commission on Medical Care is working among non-Roman Catholic medical students in Manila, and is serving a felt need of our SCM to have a real, particularized, and specialized ministry to medical students.

# PRAY ONE FOR ANOTHER

## "DISCIPLESHIP WITH JESUS CHRIST IN AFRICA TODAY"

Leadership Training Course of the WSCF  
for Central, Southern and Eastern Africa, and Madagascar,  
Mindolo Ecumenical Centre, Northern Rhodesia, January 7-17, 1961

Let us pray  
for the new independent nations in Africa, and for those approaching independence;  
for their leaders and peoples, that they may build up responsible societies and nations;  
for the older nations on the continent of Africa and their role in its total life.

Let us pray  
for reconciliation and peace in the many tensions which are tearing the new Africa:  
in the tension between old and new, in areas of rapid social change;  
in racial tensions;  
in tribal tensions;  
in political tensions between East and West.

Let us pray  
for the Church in Africa, for its mission, unity, and renewal;  
for the indigenous witness of the Church;  
for the independent African churches;  
for their ministers, and for the recruitment and training of new ministers;  
for the role of missions in Africa today.

Let us pray  
for Christian student work in Africa;  
for the national SCMs and for the pioneering Movements;  
for all Christian student work done on the continent and for its unity;  
for all universities and educational institutions;  
for new opportunities for education.

Let us pray  
for the Leadership Training Course in Mindolo;  
for all countries which will be represented in it — the Federation of the Rhodesias and Nyasaland, the Union of South Africa, Basutoland, the Congos, Madagascar, Kenya, Uganda, Tanganyika, Ethiopia, Angola, and Mozambique;  
for all students and speakers who will participate in the Course;  
that the Course may be used by God in building up his witnessing Church in present-day Africa.

\* \* \*

"God bless Africa; guard her children;  
guide her rulers, and give her peace,  
for Jesus Christ's sake."

(Father HUDDLESTON.)



Following Strasbourg and Thessaloniki, the WSCF staff once again scattered throughout the world.

*Inga-Brita Castrén* returned to Geneva immediately to begin preparations for the Leadership Training Course for Southern, Eastern, and Central Africa, and Madagascar, to be held in the Ecumenical Centre, Mindolo, Northern Rhodesia, in January. She will leave for Africa in November.

*Elisabeth Adler* attended the meeting of European churches in Nyborg Strand, Denmark, in October, and will go to Berlin the middle of December to renew her visa so she may continue her work with the Federation.

*Frank Engel* attended in his personal capacity the Christian Peace Conference in Prague, before returning to Australia by way of North America and the Fiji Islands. He will spend November in Japan and Korea.

*Mauricio López* remained in Geneva until the middle of October, when he left for New York and Central America. He will visit Mexico, Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, Panama, Paraguay, and Buenos Aires, before returning to his home in Argentina.

*Frank Glendenning* will attend the World Christian Youth Commission meeting in Geneva at the end of November, before leaving for Africa early in December.

*Ken Shiozaki* was a speaker at the Belgian SCM conference held the end of October in Genval.

*Charles Long* worked on the follow-up of the Strasbourg conference until the end of October when he left the staff to become rector of St. Peter's Episcopal Church, Glenside, Pennsylvania, USA.

*Bob Bates* has also left the Federation staff, and is now doing graduate study at Chicago Divinity School, USA. Our best wishes go with both *Charles* and *Bob* in their new work.

*Ed Dirks* was unable to attend the General Committee, but he has now completely recovered from his operation. Although he is no longer a member of the Federation staff, we look forward to his continued co-operation as Chairman of the University Teachers' Committee.

*Philippe Maury* went to North America early in November for consultation with SCM, church, and mission board leaders in the United States and Canada.

*Valdo Galland* is on leave for a period of study in Oxford, England, before taking over as General Secretary in March 1961.

Finally, we wish to tell you that our friend *Carl Lund-Quist*, who was a Vice-Chairman of the Federation until this summer, and who had resigned for reasons of health from his position as General Secretary of the Lutheran World Federation, has suffered a serious stroke in the USA, which has left him partially paralysed and affected his sight and speech. We ask your prayers for him and those who love him in this time of suffering.

# STAFF news